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PROGRESS.

They act not well who seek my path to bar,
For lo am I as certain as the day!
I stop not ever; from the common way
My feet strike out a splendor like the star.
I bear a message from the time afar
When fear upon the earth held shadowed sway—
I touched the cave man with my genial ray,
And now where peopled plain and mountain are,
Where lonely islands lift their palms in air
My breath has but one language to the ear,
One word that conquers anguish and despair
And that one word is "Onward!" high and clear—
The cry that mankind ever loves the best,
That urged Columbus toward the unknown west!

—Edward Wilbur Mason.

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"THOSE THINGS WHICH ARE COMING ON THE EARTH."

What are the things which are coming on the earth? No one knows. But some persons believe that they know. On the train from Los Angeles to San Francisco last Friday night we encountered a man who has it definitely settled in his own mind that there will be no end of the war in Europe until August 1916, and that by that date two thirds of the two billion, seven hundred million persons who were on the earth three and a half years before that time will have been wiped out of existence by war, pestilence, famine, earthquakes and volcanos. He says that he has given himself for seventeen years to the study of Bible prophecies.

Evidently all things at present point to a time of great tribulation on the earth in the near future. There are no indications that the war in Europe can be brought to any speedy end.

The latest Saturday Review, one of the great English journals, says editorially: "Mediation, if Germany would accept it now or in the immediate future, cannot be acceptable to the Allies. To talk of peace is to play into the hands of Germany... It is not yet time to talk of peace or to admit any impatience or weariness with war. It is the part of the government and of the press to insist upon this to the public. The public attitude at present is sound and set upon thoroughly finishing the war before it talks of peace. But we doubt if the public quite realizes how great is the task which is yet to do."

The London Spectator, another influential journal, says: "If Germany had waged war in the old way—in the way, say, in which the Crimean war was fought—the combatants might have got tired and gone back to the status quo. There is not the slightest possibility of such a conclusion of the present struggle. The besiegers must persist even if it is a siege as long as that of Troy. If Germany is not beaten now thoroughly the Allies will never be able to sleep in safety. No matter how much the Allies might secretly wish to give up the great siege they would not dare to do so."

And one of the latest utterances of M. Poincaire, the great French statesman, was: "France will not consider peace until she has driven the aggressor out of Belgium, restored the integrity of her own territory, crushed Prussian militarism by a common effort and liberated Europe."

Turning now to Germany we find one of the most eminent and influential of the socialists saying: "Every man, woman, and child in Germany is peace-loving, but they are, as things now stand, for this war to the uttermost. All of them will sacrifice everything, even life, to win."

On the 17th of the present month the Kaiser issued the following: "With envy and jealousy our enemies strive to destroy Germany, the German people and the triumphant progress of German civilization. It is not only our businesss to look backward and think gratefully of the past, but to meet the blows of the enemy with a resolute will and assure the future of the fatherland with the mailed fist."

There is no need to multiply utterances from German, French, or English sources.

These here given represent the three nations with but a few individual exceptions.

The war is going on for a long time yet. It bids fair to last until there are practically no fighters to be had among any of these three great peoples. And before that day arrives the mind is appalled as it contemplates that to which the combatants may resort and what may indeed came on the earth. Naturally a great outcry has gone up in the United States because of Germany's disregard of international law in the destruction of the Lusitania. We do not cite England's disregard of international law in the food blockade and in the deliberate attempt to starve Germany with any thought of justifying Germany in her reprisal, but merely as something hinting at what may yet be resorted to by the ever-increasingly enraged combatants. Simultaneously with General French's report of the awful effects upon its victims of the gases employed by the Germans at Ypres came the statement of the parliamentary secretary of the British war office that the employment of similar means by the British army was under serious consideration. And yesterday Lord Kitchener, though calling the German action diabolical, announced that Great Britain would use the same weapons.

We are not saying now what they mean, but we have in mind these words of Scripture: "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be."

And again: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations—in perplexity for the roaring of the sea and the billows, men fainting for fear, and for the expectation of the things which are coming on the world."

And the further words of Scripture are: "The powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

It is useless to attempt to deny that the world appears to stand at its time of greatest tribulation since it began its existence.

Nothing else is so suggestive of conditions throughout Europe as some stanzas in Shakespeare's play, "Macbeth":

> "Round about the cauldron go;
> In the poison'd entrails throw.
> Toad, that under cold stone,
> Days and nights has thirty-one
> Swelter'd venom sleeping got,
> Boil thou first i' the charmed pot."

"Double, double toil and trouble;
Fire burn; and cauldron bubble."

"Fillet of a fenny snake,
In the cauldron boil and bake;
Eye of newt, and toe of frog,
Wool of bat and tongue of dog,
Adder's fork, and blind worm's sting,
Lizard's leg and owlet's wing,—
For a charm of powerful trouble,
Like a hell-broth boil and bubble."

"Double, double toil and trouble;
Fire burn; and cauldron bubble."

"Scale of dragon, tooth of wolf,
Witches' mummy; maw and gulf
Of the ravin'd salt-sea shark;
Root of hemlock, digg'd i' the dark;
Liver of blaspheming Jew;
Gall of goat; and slips of yew,
Silver'd in the moon's eclipse;
Nose of Turk, and Tartar's lips;
Finger of birth-strangled babe,
Ditch-deliver'd by a drab,—
Make the gruel thick and slab:
Add thereto a tiger's chaudron,
For the ingredients of our cauldron."

"Double, double toil and trouble;
Fire burn, and cauldron bubble."

We know not what will come out of the mixture of ingredients which the peoples of Europe are throwing into that cauldron over there. Destruction appalling, doubtless. But that it means in some sense a coming of Christ we verily believe. All things indicate another "fullness of time". It seems as if mankind was to be seared as it were with a red-hot iron, and there be accomplished almost in a day what could not otherwise be accomplished only through decades or centuries; or, perhaps not ever brought about otherwise.

This is God's world and it must be moulded as he desires. Out of the bloody battle-fields and all the sacrifice of our civil war there came that which seemingly could have come in no other way, as human nature then was; and out of the boiling cauldron in Europe the fires of which will, it appears, burn yet more fiercely as into the pot are thrown ingredients not yet made use of, there will come good to this old world, and the day be hastened when God's will shall be done on earth as it is in heaven.

All this we can and do believe, and we stand neither in the ranks of those who declare that to this end the Allies must win; nor in the ranks of those who declare that to this end the Germans must win.

ORE AND MOLD.

I care not that the mass of molten ore
Trembles and bubbles at the chilly mold,—
I only care that daily, more and more,
There comes to be a precious thing of gold.
—Frank W. Gunsaulus.

If gratitude is due from man to man, how much more from man to his Maker?—Wordsworth.

"THIS SHROUDED INNER SELF."

William Norris Burr.

A man's real self is not the man that his neighbors see. Inside the shell that they look upon is the kernel which is the man's true self. It may be of finer flavor than they imagine, and it may be full of defect and decay that is wholly unsuspected by those who are attracted by the man's pleasing outer appearance. Perhaps it is often true that one's inner life carries more of both defect and of fine fiber than it apparent to others. The "whited seuplchres" that the Master faced in Palestine centuries ago were probably not the last of their race; and yet — who knoweth the **heart** of any man? "If we could read the secret history of our enemies," says Longfellow, "we should find in each man's life sorrow and suffering enough to disarm all hostility." And says William Ridgeway: "At the very moment folks are saying, 'A man like Tom Nixon ought to be kicked out of the church,' Tom Nixon is down on his face before Heaven with tears."

How about your own inner life, dear soul, whoever you may be who shall read the words I am now writing? Are you taking good care of it? "It is this shrouded inner self to which supreme care is to be directed," says Alexander Maclaren. "All noble ethical teaching concurs in this—that a man who seeks to be right must keep, in the sense both of watching and of guarding, his inner self. Conduct is more easily regulated than character—and less worth regulating. It avails little to plant watchers on the stream half way to the sea. Control must be at the source if it is to be effectual."

"Keep thy **heart** with all diligence," says the Man of Wisdom, "for out of **it** are the issues of life." The marginal rendering seems to strip this exhortation of all vagueness: "Above all that thou guardest guard thy **heart**"—the "spring of human actions and purposes; the seat of moral life and character." We guard our financial interests, our bodies, our homes, our reputations; but Wisdom says, Above **all** that thou guardest, guard thy shrouded inner self.

And does not this watchfulness need to be chiefly centered on the **thoughts** that claim their right to settle in the mind? "Guard well thy thoughts," says an unknown writer, "for thoughts are heard in heaven." They may be the worms that eat the very heart out of a man's character, they may hold the vitalizing forces that give it strength and beauty. "Don't you see how you and I become like the things we think about?" is the eager interrogation of a thoughtful Christian teacher. And he continues: "If we let the mind be a caravansary for all sorts of evil thoughts, we shall become evil. If we fix the mind upon worldly things we shall become worldly. If we fix the mind upon things that are above, where Christ is, we shall become like Christ."

But can we control our thoughts? Yes, more or less we can, if we **will**! And, for the asking, Heaven stands ready to help the man who is making a strong effort to help himself. Somewhere I have read of a teacher who once asked his pupils how they would go to work to get air out of a bottle. One suggested one method, another another. When they had all given their plans the teacher said he would do it in this way: he simply poured water into the bottle until it was full! So if one wants to drive evil or weak thoughts from his mind he can do it by pouring good thoughts in. "Whatsoever things are pure — think on **these** things," wrote Paul to the early Christians at Philippi.

But we all know it is not so easy to pour good thoughts

into a mind that has been fouled by evil thoughts as it is to pour water into a bottle; for the evil thoughts will put up a stiff fight to hold the citadel they have been occupying, and they will resort to all sorts of subtle schemings to defeat any attempt to dislodge them. The man who is fighting them will almost unconsciously sometimes give them harbor if he is not determined in his purpose to become sensitive to their presence. We may all of us well heed the admonition found in these words from President Henry Churchill King: "Do not dally with temptation; do not tarry in the presence of it; do not do in thought the act to which you are tempted. The thinking has its immediate bodily effect and has its immediate tendency to pass into act."

But do not be discouraged, however strongly intrenched in your mind the Black Host may seem to be. Sidney Lanier in one of his tender poems sings of the winning of "purity out of a stain." It has been done—God help you to gain the same great victory!

God's promises to help are many and sure; and the help comes from many sources. I have found my own strength renewed sometimes by a prayerful reading of these lines, written by Pearl A. Townsend:

"O sentinel at the loose-swung door of my impetuous lips,
Guard close today!
Make sure no word unjust or cruel slips
In anger forth, by folly spurred or armed with envy's whips;
Keep clear the way today.

"And watchman on the cliff-scarred heights that lead from heart to mind,
When wolf-thoughts, clothed in guile's soft fleece creep up, O be not blind!
But may they pass whose forheads bear the glowing seal-word 'kind,'
Bid them God-speed I pray.

"And warden of my soul's stained house where love and hate are born,
O make it clean, if swept must be with pain's rough broom of thorn!
And quiet impart, so straining ears with world-din racked and torn
May catch what God doth say."

A CITY'S WEALTH.

A city's wealth is not in gold;
In buildings new or vast;
In acreage stretching far and fair;
In long and storied past.

A city is rich in her loyal souls
Whose faith and love are real;
Whose head and heart and hand and purse
Make gifts to the common weal.

—H. A. JUMP.

Undue popularity is at the expense of your own best self.

Grudge thoughts hurt you more than the person you direct them against.

THE SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The 29th annual meeting of the Southern California Congregational Conference was held in Riverside from May 10th to the 12th. It was the judgment of many in attendance that it was the best meeting in many years. The churches were well represented by pastors and lay delegates and there was not one dull hour from beginning to end. The experiment of putting business off till the morning of the second day and starting with what it was hoped would be an inspirational feature was a success. When the program for Monday afternoon was ended all in attendance had an earnest of a valuable conference meeting and felt inspired to contribute their best to make it distinctively this.

The Rev. Miles B. Fisher, the Pacific Coast Educational Secretary, led on "The Correlation of the Educational Agencies in the Individual Church." He emphasized the need for a committee for the survey of all interests, for all years, and then a well-schemed plan of instruction. There are many organizations that are useful in their place, and whatever is done should be wisely after due consideration. In no individual church can all be taken up, and a plan of work should be adopted which will be systematic, comprehensive, specific. There should be no rivalry or competition and it should not be forgotten that organizations often serve their day and need supplanting.

Speaking on "The Sunday-School," the Rev. Philip Bird of Claremont remarked that the thought of it as the **Church School** should be kept at the forefront, and that the Church must take hold of it with a keen sense of responsibility. The pastor should be in close contact here. The sense of worship must needs be cultivated. Hymns should be most carefully selected. Starting here the children should be introduced to the worship of the church and there should be in this service something special for them. There is a loud call, said Mr. Bird, for something definite in the work of the church for the young to do. Mention was made of that which had been accomplished in Claremont through the children's choir, and how it had been impressed on the minds of the boys and girls therein that the dignity and beauty of the church service was depending on them quite as much as on what was said in the pulpit.

The Rev. P. F. Schrock of Santa Ana spoke on "The Christian Endeavor Society." He spoke of it as one of the problems, and set forth several contributing causes. First, the Christian Endeavor Society is no longer new, and so has lost its original enthusiasm. Second, there is a reaction from an unnatural sanctimoniousness. Third, the boys and girls in our high schools are leading strenuous lives—in study, athletics, and in a social way. No time for C. E., the parents tell us. Nevertheless there must be for these young people opportunity for the development of the Christian life, and in the face of it all it behooves the Church not to be derelict. Mr. Schrock was of opinion that a modified C. E. would suit better in some churches, in others an entirely different organization. First, get an organization suited to the needs; then give the young people some definite church work; link them in every possible way with the church activities.

Mr. Paul Brown, the field secretary of the California Christian Endeavor Union, who spoke on "Christian Endeavor and the Church," said that he found in this organization, power, enthusiasm, grit—something that should be laid hold of by the Church, and especially by our Con-

gregational churches where there had been a growing indifference to this agency. What the society needs is loving sympathy, a Christian criticism which will transform it wherever transformation is needed. The hold which worldliness has on the young people in this strenuous life, is strong, remarked Mr. Brown; let us get together—church and society; Christian Endeavor is not self-centered; in ideal its reach is outward, toward and for service.

The Rev. H. B. Mowbray of San Francisco brought to the conference the value of the Boy Scouts, Knights of King Arthur and similar organizations. An intimate, close personal relation on the part of the pastor with the young people is essential, and in and through these organiations Mr. Mowbray said that his experience showed it could be had most satisfactorily. The Scouts, he said, was helping more boys than any other organization of which he had knowledge.

The Rev. Stanley Ross Fisher, of Los Angeles, speaking on "Special Training for Christian Service," declared that while we were full of ideas we fell down when it came to the vital matter of giving training for Christian service. He set forth the Congregational School for Christian Service, recently started in Los Angeles, in order to remedy somewhat this failure. The purpose of this school, as set forth, is to give pastors opportunity for further study under competent direction, to train young people for efficient lay work, and to prepare selected students for the gospel ministry. Mr. Fisher dwelt on the need today for a sane way of interpreting the things of Christ, and the responsibility upon us of not allowing our church people to be carried away by the strange doctrines so volubly set forth on every hand.

The Rev. F. L. Holmes of Venice told of the workings of the Junior Church which was organized in Venice three years ago.

At Venice the morning hour is given to the children and the service for adults is in the evening. This affords a closer and more vital touch with the children than is possible otherwise. There is a wider scope for the inculcation of truth than there is in the Sunday-school; and the children not only get truth more comprehensively but the spirit of worship is fostered. Mr. Holmes stated that the plan had not been entirely successful, and that it could not be told yet what changes would be made. At Venice it had not been found possible thus to reach with proper power the adolescent boys; the service does not have much of an appeal for them; but it was remarked that the number of children made it impossible, with the force available, to handle others adequately. The salary problem, it was said, had been added to by the giving up of the morning service for adults. Nevertheless, it was the judgment of Mr. Holmes that half and half was an equitable division—one service for the children, one service for the adults.

The Rev. Herbert A. Jump, of Redlands, who is a master in the art of story-telling for children, speaking on "Children's Service," made a strong plea for something especially for the children every Sunday morning in the regular service. Mr. Jump said that it was the best means for putting ethics in the souls of the young, and told how one little boy had been cured in this manner of a fibbing habit which was becoming alarming to his mother. Among other things, Mr. Jump said that the stories the minister himself created were far and away the most effective.

An Evangelism for Our Day.

Among the topics for consideration which drew much anticipatory interest was that of "An Evangelism for Our Day." It was presented in three special subjects: The Intellectual Appeal of Religion, The Emotional Appeal of Religion, The Human Appeal of Religion.

The Rev. Dr. Henry Kingman of Claremont spoke first, stating that he would treat the subject in a practical way for a practical and definite end. He told of a series of services held recently in Claremont, designed especially for Pomona College students. There was an expressed desire on the part of students and others interested in the effort that there should be nothing emotional. What was wanted was something broad—a clean-cut presentation of a man's religion, the intellectual but not the emotional. But a strange thing happened. Anxiety fled and fear evaporated when the evangelistic appeal came in the simplicity of Jesus, who, remarked Dr. Kingman, in his familiar talks to men of the olden time made it to be a test of reason whether a man hearing would obey. And in brief the thought was that the pulpit of today with the strongest intellectual grasp is the one which lends itself to the simplicity of God's truth.

Speaking on the Emotional Appeal, the Rev. H. B. Roberts of San Diego said that emotion was an essential and vital thing in human life. The Church of God was born in emotion. Christ appealed to the emotions. As long as the world lasts there will be need for two kinds of evangelism.

"The Human Appeal of Religion" was presented by Judge Neely of Claremont. His thought was that man is in the making, and that while we should hold to the idea of individual responsibility, more faith in bad men is needed. We must believe more in men and in God's power to reach any and every man. Liberty to the bruised is the message and the mission, and the great question of the day is that of adjustment to each other.

A Pomona College Round-Table.

Dean Norton of Pomona College led one afternoon in a talk on "The Ideals, Methods and Needs of a Christian College: What Are They?"

He told of some of the questions coming up at Pomona now and then for consideration, and asked the members of the conference to be free in their suggestions.

Evidently modernism is pressing on Pomona. The community at Claremont is no longer isolated, but is in the very pathway of the full sweep of modern life. Even the student with the auto attached to him is found there and is in the minds of many not out of the list of unmitigated nuisances.

Dean Norton said that a question at the forefront was, How to keep hold of our ideals and strengthen them. The college had been founded to train for Christian leadership. Can it do it and at the same time depart from some of the original customs. For instance, he said, there is the matter of church and chapel attendance. From the beginning they had been wont to keep in touch with things spiritual by assembling once each day in chapel for meditation and prayer and rededication of themselves to God. And the Sunday worship had been magnified. But the call from some sources now is that attendance at chapel and church services be no longer required, but left optional.

And as to teachers, asked Dean Norton. Shall brains, intellectual qualifications be sufficient in a teacher, or shall there be added to these the spiritual vision as of old?

In the discussion which followed it was brought out by

Dr. W. H. Day that Dr. Jordan of Stanford had said not long ago that brains was not enough in a teacher and that if he had his administration at Stanford to go over again he would emphasize the religious quality more.

The counsel in general was "Stand firm."

The Rev. C. N. Hand, one of the graduates, spoke of the value to him of the spiritual qualities n the professors when he was a student and of the vision acquired through them, and said, "Hold to the ideal." Likewise, the Rev. H. V. Hartshorn: it was the high idealism of the old faculty that had made Pomona what it is today. One layman remarked that if Pomona were to surrender to the modern spirit he would look elsewhere for a place to which to send his children.

The Rev. Shelton Bissell expressed the conviction that the trouble as to church-going lies back in the homes.

A father testified that he had been cured of a leaning toward the elective idea by considerable of that spirit in a twelve-year-old in his home.

One woman delegate was of opinion that required attendance at chapel was no more to be decried than required attendance at Latin.

The Rev. F. E. Dell told how the attention of parents was being turned more and more to Pomona because of its ideals and remarked there would be wide-spread regret at any lowering of the standard.

C. E. Vaile said that he owed more to the chapel service at Oberlin than to anything else.

The Rev. R. F. Carter told of his experience with the cadets in the First Congregational Church of Oakland. They had been obliged to come to church and Sunday-school. They didn't come much. He brought about a change, set up a self-governing club. At first it didn't appear to be working out well. But he remarked to the critics, "Wait." Ere long two long pews were filled; a little later 14 united with the church and 40 or 50 others would have done so if they had not been advised to tarry awhile for further enduement. We should work to get people to master themselves, said Mr. Carter.

The Rev. H. A. Jump remarked that most of those there were of one sort. Out of another sort are to be drawn many of the students of Pomona College. We must remember that. And no matter what changes are made we must stand loyally behind the College. The college that stands for big things must change somewhat with the changing world.

The New Congregationalism.

The Rev. Dr. W. H. Day outlined the work of the Commission on Missions which has recommended certain changes in order to adapt the benevolent societies to the order of things as adopted at Kansas City in 1913. He expressed himself as being in favor of some modifications in the report of the commission, of which he is a member. There was very little discussion, most of the delegates feeling doubtless that the matter had been well thought out by an able commission and that suggestions as to changes, if any, would have to come from men who would delve deep into the questions in all their relations.

Dr. Day asked the conference to express itself as to whether general approval of the report of the commission could be given and it was so voted.

The Work and Resignation of Superintendent Larkin.

The Rev. Ralph B. Larkin, who has served in an admirable way as superintendent for the last four and a half hears made a survey not only of the work of the last year, but set forth the advance made in the last quarter of a century. He stated that 27 years before the second annual meeting had been held at Riverside. At that time there were 36 churches with a total membership of 1934. Now the churches number 114 and the membership is 16,467.

Mr. Larkin mentioned the organization at Riverside 27 years ago of the Woman's Home Missionary Union, and of the election of Mrs. W. H. K. Bent as secretary, and who is now secretary, having served most of the time down through all those years.

The statistics for the last year show that 2,239 were received to membership in 1914, of which number 750 came on confession.

Such has been the Sunday-school growth that many churches are hard pressed for room.

During the last year 49 churches were aided. Five new churches were organized and five new buildings were erected. The buildings were at Long Beach, Venice, Calipatria, Waits and the Providence in Los Angeles.

Mr. Larkin spoke of the splendid corps of fine men who had co-operated with him during his four and a half years as superintendent, paying special tribute to Dr. Kenngott, the Los Angeles City missionary, the Rev. E. E. Smith, Treasurer Wilcox and the Woman's Home Missionary Union. Most of the 49 different directors, he said, had taken the work seriously and had given themselves to it in a commendable way; as had also the pastors.

He said that he had had joy in the work but that a desire to return to the pastorate had led him to lay it down.

Figures presented showed 22 new church organizations in the four and a half years, eight of them in Los Angeles and vicinity; and 26 new buildings erected.

Mr. Larkin's resignation was accepted to take effect the 1st of July. Dr. Fox of Pasadena spoke of the great value of his leadership and suggested that the nominating committe present his name as a board director.

The following, framed by Messrs. Fisher, Jump and Thorp of the conference board of directors, was presented and heartily adopted:

"Resolved, that in accepting the resignation of Rev. Ralph B. Larkin is its missionary Supt., the Conference place on record its sense of the very great and unusual service which he has rendered to the churches during the past four and a half years. Taking office at a time of some division and sensitiveness of feeling in the Conference, he brought at once a spirit of harmony into all our councils. He has given himself to the work with unsparing devotion, bearing, as did the apostle, 'that which presseth upon me daily, anxiety for all the churches.' He has brought to the difficult and delicate problem of administration a rare combination of tact and firmness, and above all, the Christ-spirit of sincerity, humility and love. To every pastor he has been a brother and a helper and to every church a welcome visitor. He goes from us with the affectionate esteem of all his associates and their confident expectation that a notable work lies before him in his chosen field of the pastorate."

Missionary Policy for the Conference.

The policy was set forth by the Rev. George F. Kenngott, the man who has achieved so much as superintendent of the Los Angeles Church Extension Society, and who has been selected now as superintendent of the conference also.

Dr. Kenngott is a man of great enthusiasm and energy —of the kind that brings results, and there is general rejoicing in that this work is to be carried on by him.

He has in mind such a survey at an early date of Southern California as will enable him to put the exact facts before the churches. He believes that Congregationalism is only in the making here—that we stand on the threshold of a marvelous material expansion and an opportunity splendid in its proportions.

In accepting the position to which he was so heartily elected he said that he then dedicated himself anew to Christ's service, and that he desired above all things else to be the servant of the churches in a great forward movement.

Attention was called by Dr. Kenngott to the pressing need of work among the Mexicans constantly streaming into Southern California in great numbers. And to the call for work for and among the Negroes. He stated that there were 2000 Greeks and 10,000 Croatians among whom there was no religious work.

The conference was reminded that "money talks," and was informed that the $15,000 hitherto available was entirely inadequate for the home mission work and that $20,000 was needed merely to carry on the work already begun, saying nothing as to enlargement, the call for which could not go unheeded. All told, he wanted $60,000 from Southern California for the work at home and abroad. If there is a man anywhere who can arouse the churches to a sense of their responsibility and opportunity and get what is needed in a monetary way, it is this devoted superintendent, and much is to be expected for the extension of the Kingdom as he goes on his tireless way.

The secretaries of the Congregational societies—Messrs. Hinman, Fisher, and Wikoff spoke with reference to this missionary policy, pledging most earnest cooperation, and making many valuable suggestions to the ministers and lay delegates concerning the work of their respective societies and how in the best manner their cooperation could be made effective.

CONFERENCE NOTES.

The Rev. J. H. Lash of Pasadena, the moderator for the year, made an excellent presiding officer.

The report of the Rev. E. E. Smith, the general missionery, showed a year of much activity and good service.

The annual sermon was given by the Rev. George M. Morrison of Pasadena. A brief of it will be found in The Pacific this week.

Dean Norton of Pomona College and the Rev. Dr. Fox of the First Church of Pasadena were selected as National Council delegates.

The Editor of the Pacific missed many of the faces seen at the conference meetings in former years, but found a fine lot of workers added during recent years.

The Rev. Dr. Fox of the First Church of Pasadena was named as preacher for the annual meeting in 1916. The Rev. Fred Staff of Sierra Madre was selected as alternate.

We heard it remarked at the Conference that considerable of the credit for the Congregational School of Christian Service, established recently in Los Angeles, was due to the Rev. O. P. Avery.

Mr. E. F. Hahn of Pasadena was elected moderator; Mr. John P. Fiske of Redlands, assistant moderator; Rev. George F. Kenngott of Los Angeles, registrar; Rev. Ralph B. Larkin, secretary and scribe; F. E. Holmes of Venice, assistant secretary and scribe; Mr. F. M. Wilcox of Lamanda Park, treasurer.

The Rev. Dr. L. H. Halleck of Maine, well known on the Pacific Coast, having had pastorates at Tacoma and at Mills College, was in attendance, and brought greetings from the Atlantic to the Pacific.

The Congregational Club of Los Angeles and vicinity had a dinner one evening with around-the-table talks. Dr. Kenngott presided in a happy manner and the talks by various persons were provocative of much laughter.

Long Beach extended a hearty invitation to the conference to meet there next year, and the invitation was accepted. Mr. A. J. Booth, the deacon who presented the invitation, expressed the hope that 500 would come there in May 1916.

An expression of appreciation of the work of the Rev. Dr. Jean F. Loba at Ontario and his helpfulness in the wider fellowship was adopted, and the Rev. Herbert A. Jump was requested to convey the same to him at the Loma Linda sanitarium.

Supt. Gandier of the Anti-Saloon League told of what the united temperance forces were planning to accomplish in California in 1916, and outlined the amendments which are to be submitted to the convention in Fresno on June 2nd.

The Rev. Dr. Edward Lincoln Smith, the New York Secretary of the American Board, gave an illuminative address on Foreign Missions, showing that the opportunity and responsibility for the next twenty years would far surpass anything in the past.

Among the ministers in attendance was the Rev. Dr. W. M. Brooks, whose several decades of notable service as professor and president of Tabor College, Iowa, is a part of our national history. Dr. Brooks has resided in Southern California for several years.

The Rev. Dr. James M. Campbell, author of more than a dozen of the best books of the last quarter of a century, was in attendance. Dr. Campbell is pastor at Avalon. He is one who has done a notable work in the pastorate after the age of 70, and at the same time has sent forth books which have attracted world-wide attention and had large reading.

The following was adopted unanimously: "Resolved that we commend to all the voters, in all churches, the support of the constitutional amendment, to be submitted to the state this autumn, providing that churches shall be exempted from taxation even though used for social activities conducive to the success of the religious organization."

The following named persons constitute the board of directors: Fred M. Wilcox, Mrs. Fred M. Wilcox, Rev. Stanley Ross Fisher, Rev. H. A. Jump, Rev. W. B. Thorp, Rev. C. N. Hand, Rev. L. P. Hitchcock, Rev J. H. Lash, Rev. Chester Ferris, Geo. W. Marston, Mrs. J. W. Marsh, L. W. Keister, H. B. Jones, W. H. H. Garver, E. F. Hahn, Rev. H. K. Booth, Rev. Ralph B. Larkin, Levi Chubbock, A. P. Howard, Rev. Philip H. Ralph, Rev. Harold V. Hartshorn.

Miss Woodberry, secretary of the Woman's Department of the National Home Missionary Society, spoke on "Immi-

gration and Congregational Responsibility." She dwelt on the danger to our democracy from the great tide of immigrants and the remarkable opportunity before the Congregational churches not only for making the right kind of citizens out of them but through the returning immigrant of shaping innumerable lives in the lands from which they come.

Among the resolutions adopted without dissenting vote was this: "Resolved, that the Southern California conference record itself in favor of all wise effort to allay race prejudice in our national life; that we disapprove of any industrial discrimination on the score of race prejudice; that we condemn all forms of art, fiction, drama, motion picture film, or any other art that tends to increase the difficulty of building up that Christian democracy which is the object of our endeavor and prayer."

The Rev. George Irving, formerly of Claremont, now editor of the North American Student, New York City, spoke of the task of the church. The task of Jesus, according to his own words, was to make God known to men. "I have advertised Thee on earth" is what Jesus said to the Father when he was about to return to him. The business of our lives should be to advertise God. The temptation often is to advertise self. Mr. Irving remarked that there was much more need for a reliving of the Christian faith than for restatement of it. And that we needed better living more than we needed better preaching. There are some things that are not debatable. Honesty is not. Purity is not. There is a loud call for divinely intolerant men, said Mr. Irving.

Professor Rauschenbusch of Rochester Theological Seminary gave three addresses, each of which drew a large attendance. How the addresses were received will be evident from the following resolution which was unanimously adopted: "Resolved, that we express our deep gratitude to Professor Walter Rauschenbusch for the social vision and passion of human sumpathy with which he has enriched the sessions of the conference. And we pledge ourselves as preachers and laymen to new fidelity to those ideals of democrecy, righteousness, tolerance, brotherhood, the recognition of the rights of the poor and of the toiler and social justice in business and politics which shine forth with commanding challenge from the teachings of Jesus."

The Rev. Horace Porter, the pastor of the entertaining church, led his people in beautiful hospitality. Some master hand drew a resolution which will indicate how greatly the members of the conference enjoyed their stay in Riverside: "A year ago we accepted with happy alacrity the invitation to return after eight years to this beautiful city of the Rubidoux. For a whole year we have lived in delightful anticipation of our visit and, today we wish to go on record by saying that the realization has flooded the cup of anticipation. We have walked your enchanting streets and we have not been led into temptation; we have filled your cozy homes and found your hospitable hearts the most charming part of your households; we have roamed in and around your magnificent temple and have lost our envy of Solomon in all his glory; we have enjoyed sweet music from your choir and organist and been made glad; we have feasted on the milk and honey of your land of promise and like Joshua we would like to come in and possess it; and we hasten to express our heart-felt gratitude for it all by saying to the church and her people, to the pastor and the Master of the Inn: 'Do it again. We have come for a blessing and you have given it. We are carrying away a treasured memory and you have imparted it. And before we go, we pray God's benediction and leadership upon you all through the coming years'."

The Rev. W. C. Merritt told of the Claremont Missionary Home, which had been a dream for some years but was now launched and would be ready soon to meet the needs which had called it into existence. A recent word from Dr. Barton of the American Board indicates that this "home" starts on its career of service in a more systematic and orderly way than those at Oberlin and Auburndale. The primary purpose of the corporation controlling this is to maintain a home for the children of missionaries who are sent to the home land to be educated. It is also in the plan to group about the central home for children several cottages for missionary families so that foreign workers here on furlough may secure at a low rental comfortable and attractive residences during their stay in the homeland. Work on buildings will begin ere long, but in the meantime places for children are provided in rented quarters.

The report of Mr. Wilcox, the treasurer, showed that $58,284.95 had been received for all purposes in 1914. This was a little below the apportionment, which was $63,379. In the total receipts is included an annuity of $7,500. Several churches exceeded their apportionments considerably. Ontario contributed $3,352.80, the apportionment being $1,281. Claremont's apportionment was $4,144. The First Church of Pasadena had an apportionment of $3,456, and contributed $4,355.62. The church at Whittier had an apportionment of $1,668, and contributed $2,459. Churches exceeding slightly their apportionment were: Corona, Glendale, La Mesa, Maricopa, West Side of Pasadena, La Jolla. The First Church of Los Angeles contributed $9,876.31. Its apportionment was $10,000. Many churches fell so far below that there would have been a large deficit if the churches named had not exceeded so greatly their apportionments.

Mr. E. L. Devendorf of the University Y. M. C. A. spoke on "Christian Forces in the University of California." He said that there were at that time 5100 persons in attendance at the University, 55 per cent of whom were church members. In order to show how the university served the entire state he said that Los Angeles county had the second largest attendance, Alameda county only having a larger number. San Diego county is represented largely also, having more than several counties in the northern part of the state combined. Mr. Devendorf told of the good accomplished by the Sherwood Eddy meetings and the good work going on through the Y. M. C. A. all the time. It was stated that 51 of the Chinese students sent over by the government were in the University of California, and that 22 were Christians, seven having been added to the number since they came over. The conference recommended that the board of directors appropriate $100 for the Y. M. C. A. work the coming year.

Mr. W. A. Purington, a Riverside attorney, and a member of the board of trustees of the Congregational Church, spoke on "Church Taxation." He brought out the fact that there were decisions in several states holding that church property can be segregated and only that portion taxed which may be used for other than religious worship; that an opinion had been rendered by Attorney General Webb that the present law in California exempts that portion of the property used solely for religious purposes even if other parts are used for other purposes. It was announced by the Rev. H. K. Booth and Mr. Henry Barbour of Long Beach that the constitutional amendment for which that church had been working so strenuously through its Washington Gladden Club had passed the legislature and would be submitted to the voters in November. This proposed amendment allows the church property to be used also for such social activities as shall be for the benefit of the church.

The Rev. Dr. Meredith spoke for a half hour on Tuesday and Wednesday on the two related topics, "The Divine Anointing—in the Provisions of the Gospel," and "The Divine Anointing—in the Experience of the Church." The addresses were meant to be devotional and inspirational, and they were all that, the Doctor speaking with his old-time power and out of a rich spiritual experience of his own. The addresses were filled with gems of thought, such as: To be a Christian is to be identified with Christ" ...."He entered into our experiences into order that we might enter into his.". ."The crowned Christ is the promise and pledge of a crowned humanity."... The Christian may aspire to an identity of motive with his Lord, to an identity of method and mission—not nearness, but identity." And as to experience Dr. Meredith said: "The path to glory lies through selfdenial and suffering, for every man." So here there is identity; and "He who reserves aught surrenders nothing." For in any reservation the supremacy changes. And again: "People are not going to be made kings by being crowned. They are crowned because they are kings."

Mr. Levi Chubbuck of Riverside spoke on "The Sectarian Uses of Public Funds Among the Indians;" and the conference, impressed by his address, adopted the following: "Whereas, the Congress of the United States, having been making appropriations of public funds to aid sectarian schools of different denominations to carry on work for Indian children, in 1896 declared it to be the settled policy of the government hereafter to make no appropriations whatever for education in any sectarian school, and Whereas, Congress had by previous act, March 2, 1889, given authority by agreement with our Indians to divert certain Sioux treaty funds for education and civilization to certain sectarian schools, which agreement was to run 20 years, from February 10, 1890, and Whereas, since February 10, 1910 when said agreement expired, it has been extended from year to year and kept in force by amendment to the Indian appropriation bill, thus permitting the continued diversion of public funds to sectarian schools contrary to the policy of the government as set forth in the declaration of congress in 1896 and the American principle of separation of the church and state, be it resolved, that the congress be and is hereby requested to stand unequivocally on the declared policy, that if ample school funds have not been provided by the government for the education of all its Indian wards in this and other states, it is the opinion of this conference that they would be provided without delay."

Committees.

Sunday-school committee: Revs. S. R. Fisher, H. B. Mowbray, and F. L. Holmes.

Committee on church taxation: Mr. W. A. Purington, of Riverside; Mr. Henry Barbour of Long Beach, and Mr. E. F. Hahn of Pasadena.

Committee on program for meeting in 1916: Rev. H. K. Booth, Mr. E. F. Hahn, Revs. Messrs. Marsh, Porter and Day.

Committee on social service and men's work: Revs. W. B. Thorp, J. H. Lash and Mr. John P. Fiske.

The committee on benevolences is as follows: E. F. Hahn, Mrs. E. C. Norton, Revs. J. H. Lash, H. A. Jump, G. F. Mathes, J. B. Toomay, R. B. Larkin, W. M. Brooks, and Mrs. E. B. Allen.

The nominating committee consisted of the Rev. Messrs. Davis, Schaefle, and E. S. Hill. The business committee: The Revs. Thorp and Kenngott and Mr. S. H. Herrick. The resolutions committee: The Revs. Jump, Avery, and Hitchcock.

A committee on evangelization was constituted as follows: Rev. William Davies, Rev. E. E. Smith, Rev. W. H. Hannaford.

GOD'S FELLOW WORKERS.

Annual Sermon, Southern California Congregational Conference.

The annual sermon at the Southern California Congregational Conference was given by the Rev. George M. Morrison of the North Church, Pasadena. The text was from I Corinthians 3: 9: "For we are God's fellow-workers."

The sermon dealt with three considerations suggested by the text: the greatness of the work to which the Church and the individual Christian are called; the assurance of its abiding victory; and the divine fellowship which it involves. The following selected thoughts will indicate the purport of the message:

These are truths, said Mr. Morrison, of which there is need of reassurance at this particular time. The sense of crisis is as pervasive as an atmosphere. Never was the human mind summoned to make room for so much that is glitteringly new. The vast extension of acquaintance and the growth of democracy have widened the sense of accountability. Duty has become complex. The pressure of manifold contacts and demands has produced nervous exhaustion in multitudes of good people. Religion tends in such circumstances to become merely one among many interests.

St. Paul viewed the world quite otherwise. There was in his view, one great thing going on, and all other things were secondary or incidental. All God's work in this world is summed up in what He is doing with and for man. Redeemed and perfected manhood is God's great business; such men and women are God's workmanship.

But this greatest of all great businesses God does not do alone:

"God can never make man's best
Without best men to help Him."

"We are God's fellow-workers." Having received the Christ life, it becomes our duty and privilege to transmit it to other souls, as the fiery cross in the ancient Scottish war call was handed from hand to hand. The business of the Church and of the disciple is to reveal God to the myriads of men and women who do not know Him. Themselves, living in the power of the divine life, are the chosen means of touching to divine life those who are dead to God and to their high possibilities.

This is the farthest possible from a narrow view of the function of religion. This is not to perpetuate a dogma or to carry on an institution or to secure entrance to heaven; it is to make the only kind of men and women capable of realizing a secure and happy and progressive society; it is to bring the sovereign cure for all the ills of earth, its unbelief, its sin, its pain, its ruin.

There is no cleavage here between social and individual ideals. The fairest vision of society will add motive to the redemptive passion begotten of the divine indwelling. There is no room here for the vicious dualism of spiritual and ethical. There can be no genuine spiritual without ethical manifestation; and there can be no stable ethical that is not fruiting of the Spirit. There is no hostility between intellectual and spiritual. Christ's law is one over all. And the law of life in Christ is the law of love. The church in which Christ lives will ever be seeking the lost, instead of expecting, as Mr. Harold Begbie says, to be sought only by the saved.

In the long run there is but one way of revealing God to men, and that is by Godlike men. Sound theology and eloquent preaching, valuable as they are, will not do the work of God; they fulfill their part when they are one mode of expression of lives that are daily exponents of the righteousness and peace and love of God. We may be the most valiant exponents of liberty to think and speak and organize; we may exemplify the finest intellectualism, and be ourselves castaways. We must not love truth more than we love people, even under the specious pretext that our truth is for the sake of souls. After all, love is the fulfilling of the law, and our task is that most difficult task in the world, that of a friendliness so divine that it transfigures all personal, class and race relations. In the face of this obligation must we not confess that we have largely lost the old "passion for souls" while yet failing to possess the passion for our larger gospel uch as the mere social propagandist often manifests? If this be true, we have yet to realize the glory of our calling and the worth of redeemed lives.

Regarding the doubts as to the future of the Church and even of Christianity concerning which so many doubtful voices have been heard in recent times, faith's answer may still be clear. To the question "has Christianity failed?" it is fairly correct to answer "it has never been tried." To the literal minded it may be more accurate to say that it has been tried only in spots, but that where it has really been tried it has been the greatest success in the world. Christianity is not a creed or a philosophy, but the practice of the love of God and of all his creatures in fellowship with our Lord Jesus Christ. That succeeds as well today as it ever did, and it is inconceivable that there can ever come a time when it will not be earth's greatest need.

Decadance, of course, will always be going on, and spiritual resurrection is always occurring. The impressive thing about the Church is not that it has been free from failures and abuses, but that it has repeatedly shown a marvellous power of recuperation.

Today, men of prophetic spirit, sympathetic with the good that the new age has brought, do not disguise from themselves signs of decadence both widespread and serious; but they also are sure that beneficent changes are on the way and that the splendor of Christs kingdom is on the eve of a clearer revealing.

But there is no optimism worthy of a Christian which is not based upon God Himself and the soul's certainty of Him and fellowship with Him. Our work must be sustained and empowered by living fellowship with God.

Perhaps the most ominous tendency of our day is that towards ignoring the relation of the individual to God. Our reliance upon the development of humanity, one soul growing out of another, one generation rising upon the experience of the last, has wrought a grave deception, beguiling, as it does, away from the cultivation of personal communion with God. Without such communion there cannot be sustained the soul's vigor and health, the dynamic of enduring and redeeming service.

Men said of Phidias that 'he carved like one who had seen Zeus. The secret of the sublimity of Moses' manhood has been thus recorded: 'He endured as seeing Him who is invisible.' Carlyle said, 'Gaze steadily into your candlelight and the sun itself will be invisible.' So easy is it to lose the vision of God. Titian, it is said, lived and painted in a house commanding an entrancing view of the Tyrolian Alps, but none of his pictures contains the least evidence that he ever say any of those mountain glories.

The most precious possession for the nation, for society and for the individual has ever been this vision of God. Isaiah had it, and from it sprang his ministry and his mighty utterances. The group of men called from provincial nothingness to become 'the glorious company of the Apostles' had it in that noblest figure ever looked upon, and, fellow-workers with God, built the Christian Church. Francis of Assisi, looking upon the crucifix, saw the crucified and heard the call of perishing multitudes. Carey saw Him—and India. Martyn saw Him—and Persia. Livingstone saw Him—and Africa.

That group of men of the 16th, and 17th centuries who have been called "next to the Apostles the mightiest men who have ever lived," out of whom came the founders of New England, beheld this vision, and by it were made mighty in words, deeds, ideas, and moulders of modern liberty. When men told William the Silent, who sought to defend these, of the destruction that awaited him he replied, "When I took in hand to defend these oppressed Christians, I made an alliance with the mightiest of all potentates—the God of Hosts—Who is able to deliver me if He choose.

We must go forth as Christ's men and women, as Christ's ministers bearing personal witness to our Master's

power to remake and redeem. Ours must be not to witness to authorities and cite quotations, but to bear the authority of personal witness. Our lives must be radiant with the companioning Christ, convincing and invincible with the power of the indwelling God. Having experienced the sufficiency of God we shall persuade men and women of it. And so long as there remain sinning, sorrowing, defeated, desolated, homesick souls, Christians thus experienced and furnished will not labor in vain, but the joy of their own spirits and the testimony of the world will be that they are God's fellow-workers.

WOMAN'S CONGRESS OF MISSIONS OF THE PANAMA-PACIFIC EXPOSITION.

The Congress is to have three sessions daily, morning, afternoon and evening. The mornings will be devoted to Mission Study and Methods. Those who know Mrs. Helen Barrett Montgomery will consider no hour too early at which to attend her study class of her own new book "The King's Highway".

This book is the result of a recent tour of the world made by Mrs. Montgomery under the most favorable auspices, for the purpose of studying the conditions and needs of women and children. Its talented author is a graduate of Wellesley college, one of its most brilliant alumnae. It has been written of her, "Mrs. Montgomery is unusually brilliant and versatile in gifts and achievements, with a statesmanlike grasp of world-problems, a clear and practical vision, and a large ideal. With her spiritual and mental powers, she combines personal charm and that rare magnetism which wins and holds great audiences."

"She is an author whose books on thoughtful themes have rivalled the best sellers of fiction and passed the hundred thousand mark, and a contributor to many periodicals; she is the President of the national Women's Clubs, Alumnae Trustee of Wellesley College, ten years on the Commission of Education in Rochester. She was the life and center of the remarkable Woman's Foreign Mission Jubilee, which swept like a flame of fire across our country in 1910."

Mrs. Dan Everett Waid will lead the Home Mission class on "Home Missions in Action," by Edith H. Allen. Miss Nellie Prescott, the Northfield leader, and Miss Susan Mendenhall, editor of "Everyland," will take the Junior Work, and Mrs. George Germond and others will discuss methods of work.

During the afternoon and evening sessions, soul-stirring adresses will be given by speakers of national reputation, such as Mrs. De Witt Knox, Mrs. George W. Coleman, Dr. James Francis, Miss Miriam Woodberry, Mrs. J. J. Porter, Miss Olive Gibson of New Mexico, Miss Isabelle Crawford on Indians, Edward Marsden on Alaska, Dr. Edward A. Steiner on Immigrtion, Ng Poon Chew on Orientals, and Miss Mary Church Terrill on Negroes.

"Whoever turns his outer sense
To see his soul aright
He hears when no one speaks to him,
Walks seeing through the night."

He who remains modest, not when he is praised but when he is blamed, is truly modest.—Jean Paul Richter.

Among the Churches.

CALIFORNIA.

Sherman.—The church at Sherman of which the Rev. F. O. Thayer is pastor, received 24 new members at the last communion service, 14 by letter and 10 on confession. The church building has been repainted and the auditorium recarpeted.

Long Beach.—A series of evening addresses by the pastor Rev. Henry Kendall Booth on "Christianity and the war" is attracting large audiences. The following themes are being discussed in this series: I Is Christianity a Failure? II The Menace of Militarism. III. A Place in the Sun. IV. The Collapse of Socialism. V. The Gospel of the Prince of Peace.

Oakland, Calvary (Formerly Fourth).—Calvary Congregational Church! Our new name has been wrought out with patience and consideration and is the unanimous voice of the church. We hope you like it. A committee has been appointed to select an evening and arrange a program which will suitably mark the change.... We had the wonderful privilege, on last Thursday evening of having with us Darius Cobb, the Boston artist, who exhibited his great painting, the head of Christ, delivering a soulful address telling of the birth of his great ideal to which he adhered for thirty years until his masterpiece was completed. The study of the painting was fascinating as the presence and words of feeling spoken by the artist moved us with deep inspiration. Mr. Cobbs' visit will be long remembered.

NOTES AND PERSONALS.

President Blaisdell of Pomona College is in the East on business relating to the college.

The Rev. Henry K. Booth of Long Beach will spend the month of June in and around San Francisco.

Two of the daugthers of the Rev. Robert Walker of San Francisco were members of the graduating class of the University of California this year.

The Rev. Dr. R. C. Brooks and Mrs. Brooks of the First Congregational Church of Berkeley have been in Yosemite for the past week, but expect to be home for next Sunday.

The pulpet of the Congregational Church at Petaluma was occupied last Sunday by the Rev. E. C. Oakley of Mill Valley. Mr. Preston, the pastor has gone to Idaho for a week or two, and while there will give the baccalaureate sermon at the University of Idaho.

By a unanimous vote the name of the Fourth Congregational Church of Oakland has been changed to Calvary Congregational Church. Next Sunday morning Miss Miriam Woodberry, secretary of the woman's department of the Congregational Home Missionary Society will speak in Calvary Church on "The New Americans."

The Rev. G. D. Yoakum, who resigned recently as

pastor of Park Church, Berkeley, left this week for Kansos City where he expects to remain. The ministers of San Francisco and vicinity at their Monday meeting expressed regret at his departure, and he was entertained by them at lunch that day.

The Rev. H. S. Tuttle has gone to Klamath County, Oregon. His address is Vistillas. He writes: "The location I have found is more satisfying and promising than I had anticipated. Quite ideal for one willing to pioneer. The desirable government land is all taken. Yet the poorer land that remains can be made valuable by development."

AN ENJOYABLE VISIT SOUTH.

The Editor of The Pacific went down to Riverside to report the Southern California Congregational Conference. So fine was the Conference from beginning to end that he listened to every speaker and all the business procedure, except the address the last evening, took extensive notes, and since coming home has devoted twelve hours to a write-up of it.

The day after Conference closed a trip was made to Long Beach, where he was entertained in a delightful manner by Mr. Barbour—the man who had so large a part in leading the Congregational Church people there to undertake the construction of a new edifice—and by Mr. Booth, the pastor.

Long Beach Congregationalists are proud of their church, and well may they be. It is one of the most inviting auditoriums to be found anywhere in the land. All the appointments are excellent in their adaptation. And that foyer! Well, when we build in Berkeley, let us have one exactly like it!

The Riverside Church has a remarkably fine building—of the Mission style within as well as without, harmonizing with the Mission Inn and other such structures there. It had the admiration of the whole Conference.

GREAT ORGAN UNSATISFACTORY.

The organ in the First Congregational Church of San Francisco has been declared unsatisfactory, because it was not placed so as to allow the sound to flow out into the auditorium. Organists and others said to the architect when it was being put in that it would not be satisfactory. They were told by him that he was supervising things and understood his business. Now great changes will have to be made in that end of the building and at the present time no one can tell what the expense will be. Mr. Waldrop, the organist, has resigned, much to the regret of pastor and people, and has gone back to St. Luke's Church.

LARGE BEQUESTS TO MISSIONARY SOCIETIES.

By the will of Samul H. Cutler of Oakland the California Home Missionary Society will receive from $10,000 to $20,000, and the American Board an equal amount. Equal amounts go also to the Home and Foreign Missionary Societies of the Methodist and the Baptist churches. The laws of California make it illegal for a person to bequeathe more than one-third of his estate for charitable or benevolent purposes. Mr. Cutler had his will so drawn that his desire to bequeathe all of his property to the missionary societies named, except about $25,000, was plainly manifest. The wording was that, whatever might be in excess of the lawful amount should go to the Rev. Charles R. Brown, who no doubt will see to it that the property goes from his as desired. Several years ago Mr. Cutler, after listening to a missionary sermon by Dr. Brown, handed over to him $10,000, to be divided among the societies thus remembered in his will.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

A most cordial invitation is extended to all by the directors of the W. B. M. P. that their headquarters at 417 Market St. be made one of the places in San Francisco where one may drop in often and at any time, and receive a welcome, information and assistance of whatever kind the willing secretary who will be in constant attendance can furnish. The room will be found a restful place to pass a time of waiting, and interesting in its display of literature and work and plans of the Board. Miss Hilda Howard of Oakland is the new secretary who will be in charge.

TIONAL CHURCH OF LOS ANGELES.

Dr. Day Addresses National Convention.

A distinct honor was conferred on Dr. William Horace Day when he was requested by the National Board of the Young Women's Christian Association to preach the convention sermon which is always an important feature of the Biennial Convention. The body of the church was reserved on Sunday May the 9th for the visiting delegates and the seating capacity of both auditorium and galleries was taxed to the utmost. Dr. Day took as his theme "The Master's Secret of Power", which he interpreted to be prayer and consecration. The sermon was one of uplift and inspiration and held the close attention of the great throng of listeners. At its close the sacrament of the Lord's Supper was administered to hundreds of worshippers who remained for this sacred service.

Dr. Turk's Formal Resignation.

Just previous to the sermon that morning Deacon H. E. Storrs read the formal resignation of Dr. Morris H. Turk, who for two years past has served First Church as co-pastor with Dr. Day. Couched in the most affectionate terms and full of appreciation for the love and loyalty of the church to himself and wife, Dr. Turk expressed his regret at leaving and his conviction that the call to Westminster Church in Kansas City was an opportunity not to be refused. He asked that his resignation might take effect June 1st in order that he might as soon as possible assume charge of his new work. In presenting the resignation Deacon Storrs paid high and well deserved tribute to the beloved co-pastor, and said that while he personally regarded it as an act of "Christian piracy" on the part of the sister church in Kansas City nevertheless he should have had very small regard for its appreciation had it failed to call Dr. Turk after hearing him preach.

Men's Brotherhood.

One of the popular organizations of First Church is its Men's Brotherhood which, under the leadership of Mr. A. P. Watts has become a wonderfully active force in church work. Once a month the men of the church gather around the dinner tables in the parish building and, amidst great good fellowship, enjoy a social evening. Some particularly good speaker is always provided, college songs are sung, and altogther, these Brotherhood meetings are among the most popular features of church life. Monday evening, May the 10th, was the annual "Boy's Night" when the little brothers were the guests of the Christian men who hold the theory that "no man is altogether a man who has lost out of him all of the boy".

Los Angeles Woman Honored.

The election of Mrs. W. A. Moses of the First Congregational Church to the second vice-presidency of the National Y. W. C. A. is a tribute to Los Angeles in general and to First Church in particular. It is a fact, by the way, that a large number of the secretaries and active heads of departments in the local Association are members of this church.

Y. M. C. A. Officer Speaks.

Preliminary to the sermon by Dr. Morris H. Turk last Sunday morning, Rev. George Irving of New York, editor of the North American Student, spoke briefly concerning the Christward movement among students, as indicated in colleges and universities throughout America. He said that the spirit of Christ has been working on the hearts of students during the past year as never before and today, amidst the smoke of battle the World's Student Christian Federation is the international bond which will be one of the first organizations in the work of reconstruction after the war is over. He called attention to the fact that over 50 per cent. of the college men of America have church affiliation and, if it is true that only one per cent. of the men of our nation are college graduates nevertheless it is equally true that sixty-five per cent. of the judges, governors and statesmen of our land are drawn from college men.

Mr. Irving, together with a dozen or more secretaries and officers of the National Y. M. C. A. spent last Sabbath in Los Angeles, speaking from the pulpits of various churches. They were en route to Asilomar to attend the annual conference.

Dr. Turk's Sermon on Peace.

Dr. Turk delivered a wonderfully impressive sermon taking for his subject "The Only Peace". He pointed out by apt illustration that peace is not stagnation, inaction or quietude, for stagnation always ends in degeneracy, decay and death. The only peace worthy of the name is that which issues from a well ordered conflict and results in harmony and that spiritual adjustment that is realized in fellowship with the life of the Man of Galilee. There is no hope of worthy peace among the nations beyond that which may be had from the teachings of Christ. It is literally true that Jesus Christ has been the greatest disturber of peace that the world has ever known. He disturbed complacent satisfaction by holding up an ideal so high that peace could only be founded upon righteousness, justice and love.

A Farewell Reception.

A farewell reception to Dr. and Mrs. Turk will be given in the Parish Building of First Church next Friday evening and next Sunday Dr. Turk will preach his farewell sermon before leaving to take charge of his new pastorate at Kansas City. The June Twilight Communion service has been put back two weeks in order that Dr. and Mrs. Turk may be present and will be held next Sunday at 5 o'clock when it is expected a large number of communicants will be received into the church, many of whom have been helped and inspired to Christian life and service through the ministry of this well beloved pastor.

Dr. Turk begins his service in Westminster church on the first Sunday in June.

May Missionary Meeting.

At the May missionary meeting of the women of the church last week Mrs. Mary P. Ament, for many years a missionary in Peking, gave a very interesting account of missionary methods in China where the Congregational church has 130 workers in the field. She described the evangelistic work at the encampments outside Peking where the Manchu families live, and at the Temple Fairs where the people congregate in great numbers. She also gave glimpses of work in the great industrial centers where, in one factory, 1800 women work.

Mrs. Warren F. Day spoke at the afternoon session concerning her recent visit to Egypt and made interesting comparisons of present conditions there with those of more than thirty years ago when, in 1883, she first visited the Land of the Nile.

Mrs. William Horace Day told in graphic language of the visit of the Day travelers to Singapore, down near the equator where the climate is so hot it leaves blisters on your memory, modified however, in Mrs. Day's case by the wonderful sunset picture at Johore where sky and water, trees and atmosphere etched a Whistler picture never to be forgotten.

A feature of the occasion was the observance of "Mother's Day" an annual cusom of the missionary society, when the mothers of the church are honored guests. A beautifully laid and decorated table was reserved for them at the luncheon hour and around it gathered women who have been connected with First Church twenty, thirty—and two of them for more than forty years. At the afternoon session Mrs. Mary B. Kellogg gave a short address in honor of the "mothers" and Mrs. Grace Miltimore Stivers sang that sweet old ballad, "Long, Long Ago".

Mrs. Mary Porter Haines, the capable president of the missionary societies, is enjoying a vacation and Mrs. H. G. Brainerd, vice-president, presided.

Los Angeles, May 16. SYDNEY FORD.

WILLIAM ROSS.

In the recent death of Mr. William Ross at Los Gatos, the community has lost a citizen of the highest character, and one whose place in the hearts of family and friends cannot be filled.

The fourscore years of his life were filled with deeds of kindness, and instinctively one felt that in him he had a friend.

Always of rather frail health, he removed in 1875 from Illinois, his native State, to California in search of a milder climate. Long a resident of San Jose, and for many years a member of the First Congregational Church of that city,

the last few hours were spent in Los Gatos, and it was there that the end came.

One who knew him long in his church relationship has said of him:

"No one ever spoke of him but to recognize his beautiful Christian character, his gentle manner, his cheerful courage under physical disability, which in a man of his ability must have been a heavy cross. The church, his personal friends and the community have met a serious loss."

MRS LUCY MOOAR HALE.

Mrs. Lucy Mooar Hale, beloved wife of Edson D. Hale of Martinez, passed into the life beyond May the 10th. She had been in failing health for some time but the end came suddenly and unexpectedly. She attended church on the Sunday evening on which she was taken seriously ill. The following evening she passed away before her husband who was away could arrive.

Mrs. Hale was a much beloved woman and her sudden death has cast a pall of gloom over the whole community. She was a woman of deep spiritual experience, and her talks at the prayer-meeting were an inspiration to all who heard them. She always did what she could, and oftentimes she was doing more than she ought. She wrote in her diary: "My passion is He." She was active in the social circle and other branches of the church. She came to Martinez with her husband and daughters in 1908 from Vacaville.

Lucy Mooar Hale was a native of Massachusetts, aged 56. Besides a devoted husband, she leaves three daughters; Mary G. of Antioch, Helen M. and Lucy D. of Martinez. She was the daughter of the late Prof. and Mrs. George Mooar, and sister of Mrs. George H. Smith of Wheaton, Illinois, Mrs. B. S. Noyes of Oakland, and Mrs. A. W. Comstock of Ivorytown, Conn.

Funeral services were held at the family home Thursday morning, conducted by Rev. Edmund Owens of San Mateo and Rev. C. A. Stone of Martinez. The remains were taken to the Oakland Crematory Chapel, where services were conducted by the Rev. Edmund Owens.

The sympathy of a large circle of friends is extended to Mr. Hale and his daughters at this time of their sore bereavement.

EDMUND OWENS.

OREGON LETTER.

By George H. Himes.

The nineteenth annual meeting of the Portland Association of Congregational Churches and Ministers was held with the Riverside Congregational Church, Hood River, April 27-28.

Rev. Frank W. Gorman, of the Atkinson Memorial Church, Portland, was elected Moderator, Rev. A. C. Moses, of the Waverleigh Heights Church, Portland, Assistant Moderator, and Rev. C. S. Johnson, of the Laurelwood Church, Portland, Scribe.

Nine churches were represented by their respective pastors and twenty delegates.

In addition Rev. George E. Paddack, Superintendent of the O. H. M. S. for Oregon, Rev. George N. Edwards of the Oregon City Church, Rev. Daniel Staver, State Registrar and Treasurer, Rev. J. H. Matthews of the C. S. S. and P. S., Rev. J. R. Knodell, Rev. J. K. Browne, A. B. C. F. M. of San Francisco were present.

The Swedish Bethany Church, and the Rose Park Church, both of Portland, were added to the Association.

New Ministerial members elected were as follows: Rev. A. C. Donat, pastor of the Riverside Church, Rev. C. S. Johnson, pastor of the Laurelwood Church, Rev. A. Binkhorst and Rev. M. C. Abbott.

A very interesting feature of the first afternoon service was the special music by the Children's Choir of the Riverside Church; trained by the pastor, Mr. Donat. The praise services, also excellent in every way, by the Hood River Choral Society of adults, indicated most careful training by Mr. Donat, who is an accomplished musician.

The social hour at the dinner table at six o'clock the first day, was a most enjoyable occasion, and the toast master, Mr. Truman Butler, deserves great credit for the admirable way in presiding upon this occasion. Instead of long-winded introductions, he found terminal facilities quickly, and, with a crisp and pertinent sentence or two he gave direction to the subject each speaker was expected to allude to, thus eliciting quick responses, and reducing the common practice of speaking over time to the minimum.

In the first evening the recognition service for the pastor of Riverside Church, Rev. A. C. Donat, occurred. The order of this service was as follows: Sermon, Rev. Luther R. Dyott; Fraternal Message to the Congregation, Rev. E. S. Bollinger; Fraternal Message to the pastor, Rev. A. C. Moses. The occasion was an interesting one and the audience was large.

During the second day perhaps the most interesting feature was the "Symposium," or the review of the work of the churches connected with this Association during the past year. With one or two exceptions each church reported an encouraging degree of progress in all departments of church activity. The hopeful buoyant note was almost universal.

All in all the most impressive hour of the Association as it seemed to your correspondent, was when the subject of "The Kindling of Our Altar Fires" was most touchingly presented by our good brother, Rev. J. R. Knodell, who has been absent from the State for some time, engaged in the Master's work in Idaho. He reviewed briefly the occasion for altar fires as shown in the experience of the Israelities, and graphically depicted the necessity for their perpetuation down through the ages to the present day. The climax was a powerful exhortation, delivered in an exceedingly tender and kindly spirit, declaring that never in world history was there an era or time when the necessity for maintaining altar fires was greater than at the present day. Unfortunately Mr. Knodell has not been in very good health for several weeks, hence is having a short respite from his regular work.

"The Tasck of Leadership" was well presented by Rev. F. Maples, the new pastor of The Dalles Church.

During the "Woman's Hour," Miss Henrietta Brewer gave an account of her experiences in the missionary fields in Turkey.

The Association closed with a tenor solo by Rev. Frank W. Gorman, followed with a discussion of the "Continued Mission of Congregationalism, 2 under three subdivisions—(a) "Inspiration from our Forefathers, by Rev. George E. Paddock; (b) "Our Present Day Machinery," by Rev. John J. Staub; (c) "The Goal of Effort," by Rev. Frank W. Gorman.

Portland, May 9, 1915.

For The Children.

CECILY'S EXPRESS PACKAGE.

"Cecily," said her father, one May afternoon, "there's an express package for you out front on the lawn."

"For me?" cried Cecily, beginning to smile; for all afternoon she had been wishing for something to amuse her.

She bounded away, almost treading on Kitty Clover, who was enjoying a dust bath on the drive.

"Why, where is it?" she asked, after searching lawn and porch, parlor and hall.

She ran to the gate, thinking that perhaps her father had left it there, to be brought to the house in a wheelbarrow.

But no, there was no box at the gate.

"I can't find it, father," she announced, appearing in the garden, where Mr. Carter was at work on the strawberries. "I've hunted everywhere. You're just fooling me."

Her father laughed, a twinkle in his eye.

"Mother," he called, "come and help Cecily find her package."

By and by both Cecily and her mother returned to the garden.

"Really, Henry," said Mrs. Carter, "there is no package."

"It's plain that I have the best eyes of the family." And he left his berries and led the way to the lawn. He stopped just under a great maple shading the lawn. "There!" he said, and pointed upward.

From the limb above them hung a bird's nest, shaped like a long pouch, and fastened tight to the limb with stout horsehairs.

The wind was swaying it to and fro, and above it fluttered two birds, one glossy black on the head, throat, and upper part of the back, its wings edged with white, and all under the breast and about the tail orange-color shading to flame; the other, yellowish-olive, with dark brown wings and quills margined with white.

"O father!" cried Cecily, and "O Henry!" cried her mother.

For dangling by a string which was woven into the nest was an express tag labelled "Miss Cecily Carter, Pewee Valley, Ky."

"I remember dropping that tag when I opened Cecily's present from Aunt Mabel," explained Mrs. Carter. "We looked at the things on the porch, you remember."

"And those darling orioles have just put it on that nest, and now it's my very own!" And Cecily jumped up and down in her glee.

"Nobody ever had such an express package before in all their lives, did they, father?"

"I think not, Cecily. Keep your eye on it now, and see what will come out of it." And she did.

From an upper window she would look directly down upon the nest, and by the help of her mother's opera-glasses she discovered that the package was far from empty. The mouth of the nest, however, was partly closed for fear of hawks, and she could not count the eggs. They were whitish and marked with scrawls of dark brown. Day after day she watched, until at last the nest was filled with white orioles.

"Father," she said one day, "a father bird has to work as hard as a real father,—harder, too; for those baby birds just swallow from morning till night. They eat grubs and worms, flies and caterpillars; and to-day I saw mother oriole give one of them a cocoon. The moment she touches the edge of the nest, their mouths go open like traps."

Mrs. Carter persuaded Cecily to write down all her discoveries about the birds in a little blank-book, and her father drew a picture of the nest on one of its pages.

Cecily watched her package faithfully until the small orioles made their start in the world.

Then she came in grief to her mother.

"That ends the express package," she said. "It was the nicest anybody ever sent me. Only I wish it had lasted longer."

"Why not study other birds?" inquired her mother. "I'll tell you what we'll do, Cecily. I will buy you a nice book about birds and lend you my glasses, and you can find out about the oriole's friends and neighbors." Cecily was delighted.

"You know," said her mother, "that express packages are always coming from Mother Nature. They don't often have express tags on them, but they are just as interesting. But come, Cecily, let us find father, and he will get the nest for you, and you can keep it for a curiosity."

When Cecily had it in her hand, she found that it was woven with wonderful skill. Bits of string, threads, and some gay yarn were woven in with shreds of bark and stalks of milkweed.

That afternoon her mother read her some pretty verses about the orioles and their nest. When she ended, Cecily gave a long sigh.

"Mother, that was the very finest express package I ever saw,—more things came out of it."—Eva A. Madden, in Primary Education.

THE STORY OF THE LARGE STONE.

Uncle Jack found a story the other day which he thinks the future men and women may like. It was about a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along with his heavy ox-cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side, and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it, and fell flat into the dust.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

An hour later there came down the road six merchants, with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did anyone ever see the like?" they said. "There is that big stone in the road, and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there; and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:—

"My friends, it was I who put this stone here, three weeks ago. It has been seen by every one of you; and yet everyone has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stopped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it.

These were the words: "For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then everyone wished that he had only thought of moving the stone instead of going around it.—Sacred Heart Review.

LEGEND OF THE LILY OF THE VALLEY.

Once upon a time, a long while ago, there lived in a tiny house near a large garden a fairy mother with ever and ever so many fairy children.

All the children were dressed alike, in green slippers and stockings, white suits, and white pointed caps with a dewdrop shining on top.

One evening the fairy mother said, "You may take yo small ivory buckets and fill them with dew from the flo ers in the garden, but be sure to come home before t sun rises."

Off they started, running and swinging the buckets their hands; but, when they reached the garden, inste of working, they began to teeter on the grass blades, a play hide-and-seek among the flowers.

And, do you know, they played and played all that nig and forgot all about the dew and the ivory buckets, the great red sun could be seen.

It was past time for going home and too late to gat dew.

What would the fairy mother say!

"We'll hang our ivory buckets on these stems, and night come and fill them," they said.

Then they went home, and they felt very sorry wh they saw how sad their fairy mother looked.

As soon as the sun went down, they hurried to the g den. First one little fairy, then another and another, tr to pick his bucket from the stem where he had left but it was of no use. All the buckets were tightly fast ed to the stems, and turned upside down.

They have been fastened that way ever since, and p haps, if you look in your garden, you will find some of t fairy's ivory buckets.—Kindergarten Review.

Many self-centered persons are so fond of reflecti over their troubles that they forget their duties.

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